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THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths,
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?—
Let me live in my house by the side of the road,
And be a friend to man.

S. W. Foss.

THE PACIFIC

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THAT WHICH UPLIFTS.

"Not what God gives, but what he takes
Uplifts us to the holiest heights;
On truth's rough crags life's current breaks
To Diamond light."

The Congregational theological seminaries of the United States had an attendance of 411 students for the year 1905-1906. The largest attendance at the seminaries was for the year 1891-92, the number being 596. The attendance the past year was higher than at any other time since 1897-98, when it was 480. These seminaries are: Andover, Atlanta, Bangor, Chicago, Hartford, Oberlin, Pacific and Yale. Chicago had the largest attendance, 103.

The publication of the Congregational Year Book was delayed much longer than usual this year. Some of the registrars were late in sending in statistics. This was in all cases, we have no doubt, due to the neglect on the part of church clerks to make prompt returns on the blanks which were sent to them. The statistics for Northern California were not received in Boston until the 21st of March. Those from Washington arrived on the 10th of April, and those from Oregon on the 20th of March. Utah was not heard from until the 15th of May; and Arizona on the 16th.

There are three Congregational colleges on the Pacific coast. They are: Pomona, at Claremont, California, Pacific at Forest Grove, Oregon, and Whitman at Walla Walla, Washington. Pomona has productive funds to the amount of $200,000; Pacific to the amount of $211,765; Whitman, $241,000. The total number of students at Pomona last year was 373; at Pacific the number was 215; at Whitman it was 425. Pomona has 26 instructors; Pacific, 19; Whitman, 25. Pomona has a library of 8,300 volumes; Pacific and Whitman each have 12,000 volumes.

Bishop Harris of Japan expects to return to California this month and will remain in this country until December. After the bishop went to Japan and Korea last year and studied the situation in Korea he became an ardent advocate of union on the part of the Methodists and Presbyterians in Korea. That a Methodist bishop should favor church union is one of the promising signs of the times. Many of our Methodist brethren, heretofore, have seemed to us to act as if they thought that they possessed so much of the Christian world, and had so great promise of inheriting all of it shortly, that union effort on their part was hardly worth while. But the world does move, and the Christian world also. People everywhere are coming to realize that there are many good methods in Christian work, and that exclusive emphasis laid upon any one method is highly detrimental to the cause of Christ.

The Rev. B. C. Pierce, of Los Angeles, who is chairman of the Baptist Educational Commission of Southern California, says concerning the proposed union of Congregationalists, Baptists and "Christians" in college work at Claremont, the seat of Pomona College: "The proposed union has from the first seemed to meet with the enthusiastic endorsement of nearly all who have expressed themselves regarding it. The mystery would be if there were none to oppose it. There are always those who rise prepared to object to any proposition. All have a right to their opinion. To many this new plan presents the ideal solution of what was a serious problem. Many believe it to be a Providential leading out of a most perplexing situation. The vast majority will doubtless consider that the suggestion is a timely one and thoroughly in line with the sanest and surest spirit of true progress which characterize our age in so many ways. At all events, we are face to face with the proposition, and here, as in so many other situations in our denomination, it will be the majority who will determine the outcome." We notice that there are so many people in the world yet who want the young educated along denominational lines that efforts for union are largely futile. We believe that they are fighting against a trend of the ages and are destined to go down. That for which they contend will live perhaps for several decades yet, but it will not always live. Take the Baptists for example. What is it which they emphasize that Congregationalists do not emphasize? Close communion and baptism by immersion. With those two features removed there is practically no difference between Congregationalists and Baptists. Both are congregational in government. The "Christian" Church, called also The Disciples, differs from the Congregational principally in that it also demands baptism by immersion. So strenuous are its members in general in their insistence on immersion that it s doubtful whether more than a very small number would allow their children to attend an educational institution where they would not be under the immediate and constant influence of this idea. We should like to see a great inter-denominational educational institution at Claremont, but we are not at all optimistic concerning the movement. There are many people who will send their children to a State university in preference to a religious educational institution which does not lay emphasis upon their beliefs. If it is religious at all, it must be their religion, with all distinctive features. Among those writing against the movement is the Rev. F. J. Cressey, ex-president of the Southern California Baptist Convention, who suggests what he regards as something better for the Baptists, and believes that through its adoption will come "the proud day when the Baptists of this favored section of the land of the Golden West will know and rejoice in the fact that we have an institution where our children and their children may be religiously educated along denominational lines that have been taught us from our youth up." That is it, there's the rub. Education along denominational lines! Oh, the foolishness of it! Education along Christian lines! This is what is needed.

THE PACIFIC COAST.

The Congregational churches of the State of Washington received 1,594 members during the year 1905. Of this number 760 came on confession of faith. The Oregon churches received 740, of which number 469 united on confession.

A movement was inaugurated recently to secure the Rev. Dr. Torrey for evangelistic meetings in San Francisco next February. Dr. Torrey was consulted in regard to the work when he was here last month, and stated that he would not come before that time, his time being fully allotted up to that date.

Deacon Hayes of First Congregational Church of San Francisco has charge of the reconstruction work at the old location on the corner of Post and Mason streets. He is giving to it the closest personal attention and has already saved the church several thousand dollars. Dr. Adams, the pastor, and the people in general, are delighted in that there is one so devoted and capable to lead and direct the work.

Pacific Theological Seminary will open for the current year next week. Prof. Buckham returned last week from a visit of several months in New England. He is of opinion that there will yet be a generous response on the part of the East to the needs of the California churches. Prof. T. C. Laughlin, who has held the chair of New Testament Theology in the Seminary for several years, has resigned. A successor is not yet in view.

The Congregational Year Book for 1906 reports 82 independent and missionary Sunday-schools in Northern California, with a total membership of 2,245. For Southern California the number is 50, with a membership of 1,215; in Oregon there are 43, with a membership of 1,438; in Washington, 132, membership, 4,406; Idaho, 70, membership, 1,829; Utah, 3, membership, 130; Nevada, 4, membership, 139; Arizona, 8, membership, 182.

The Rev. W. H. Cook who has had pastorates in Washington for several years, has returned to California, and will take work here again. His address for a time will be 2244 Magnolia street, Oakland. Mr. Cook will be remembered by many of our readers for his earnest, enthusiastic efforts in the Sunday-school missionary work in this part of the state for several years, and as pastor for a long time of the Fourth Church of Oakland, and later at Sunol. He will have hearty welcome to California again.

According to the estimate of the Chinese Consul there were in Chinatown in San Francisco at the time of the fire 2,500 Chinese women and girls, a thousand of whom were married and 1,500 of whom were slave girls. Miss Cameron who has charge of the rescue work at 920 Sacramento street for several years, writes: "Rescue work has increased, rather than diminished, since Chinatown burned and the Chinese have lost so heavily. The bartering of slave girls is one of the few profitable ways left for making a few hundred dollars. And the unprincipled class who carry on the traffic are taking these poor, helpless victims of their greed and rapacity from one town to another, selling them to the highest bidder. I have been called away several times on rescue work since we have been in San Rafael, and our good sheriff and his staff have had to come to our aid several times to protect the girls we now have. Two weeks ago I was telegraphed to from Pacific Grove, Cal. On going there I found a dear little girl of nine, who was in great danger of being sold into slavery. With the help of Dr. Condit, formerly of our Mission, I succeeded in bringing her home with me. The greatest needs for the present in my work are a native evangelistic teacher and the necesary means to meet the increased demands of rescue work." Miss Cameron tells how helpful the Chinese girls who have been sent out from the Home, and have married and now have homes of their own, have been. From all parts of the country beautiful letters have come from them, with enclosures of money, no sum being less than ten dollars. Since the Rescue Home for Chinese Women and Girls was founded, more than a thousand girls have passed through it, all rescued from lives of slavery. At the time of the fire there were forty-eight inmates. Miss Cameron succeeded, after a day and a half of terrible experiences, in landing her charges safe at San Anselmo. Concerning the conduct of both the Chinese and Japanese girls during those trying days, Miss Cameron says: "I could not have any greater inspiration for courage and hope than was given me by the unselfish, cheerful way in which our little homeless band of rescued slave girls marched from one place of refuge to another, with scarcely anything to eat, and finally took up their quarters in a barn loft, sleeping on the dusty floor, with hardly anything to keep them warm, for many days. And through it all their chief thought was for the safety of their friends and my comfort."

The superintendent of one of the Oriental Missions in San Francisco writes: "We were burned out, but not burned up." He tells in The Pacific Baptist of three conversions recently as follows: "One of the baptized says he wants to go back to Japan to work for his fellow workmen in the government arsenal, where he was trained. He pities the darkened condition of those not having a chance to know Christianity. Nothing but hard work with a bare living as a reward in this life, and nothing in the next world to hope for. Buddhism promises nothing but everlasting sleep—forgetfulness of our misery. This for the faithful! Ah, but how few are the faithful! Only a fearful looking for of judgment is the heritage of the masses! Can you wonder that an enlightened one should pity those still in darkness? Another of the converts is the son of a man who came to America some twenty years ago. This father became a Christian and went back to tell his family and friends about Christ. His boy learned about Christianity in that way, but did not become a Christian, though he had a desire to do so. He himself came to America about three years ago. God led him into such circumstances that he came under the influence of our work, and now he puts on the uniform of a soldier of Christ. Thus we are preparing the best kind of helpers for our missionaries. A man like one of these in his native town will increase the influence of the missionary a hundred fold The third one of the ones baptized had been a very dissolute young man. God led him to us, and granted him repentance unto life. It was a great thing for him to reform. He had gone down to be chore boy in a Chinese gambling hell. He now looks back upon his old life with horror. His reformation is an astonishment to his companions. They do not know the cause of such a wonder. They are watching him to learn the secret."

THE RELIGIOUS WORLD.

The Rev. Gee Gam reports large attendance at the services at the Chinese Mission in Berkeley.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity, the Rev. H. E. Jewett will give a paper on present conditions of our churches in this part of California. The meetings are held in the chapel of Pacific Theological Seminary in Berkeley.

The Winona Bible Conference, at Winona, Indiana, has a new feature this year in the introduction of sociological addresses. Professor Graham Taylor, of Chicago Commons, will speak, as will also Mr. John Mitchell, of the United Mine Workers, and Mr. R. M. Easley, of the National Civic Federation. It is significant that the Protestant Episcopal Church will be represented in the evangelistic conference, by Archdeacon Webber of Boston. The noted speaker from abroad this year is the Rev. Dr. W. L. Watkinson, the great Wesleyan preacher of London. Dr. Gunsaulus of Chicago is to be a daily speaker at the conference which will last from August the 19th to the 28th. Dr. Torrey is to be present one evening. Dr. Chapman is the director and will give the opening sermon.

The Rev. George H. Jones who was for several years a missionary to Korea has been visiting the Methodist missions among the Koreans on the Pacific coast. He says: "There are not many Koreans on the Pacific Coast, and it is doubtful if their numbers will ever reach an extent to cause them to become a problem in connection with the labor agitation, although some injudicious and excitable labor agitators have taken up the cudgel against the Koreans. The immigration of Koreans to the United States has from the first been under a strong Christian impress. There are probably seven thousand Koreans in the Hawaiian Islands and on the Coast, and nowhere among them can be found any traces of their old religious faiths. They have left their pagan gods behind them. Instead of frequenting the purlieus of our big cities, or Chinatown, they gravitate toward our missions, are to be found in attendance upon our churches, and wherever they congregate maintain Christian services among themselves. A native association has been organized for their protection and the leadership and dominant principles of it are entirely Christian."

WORK AMONG THE CHINESE AND JAPANESE.

The American Missionary Association (Congregational) will at its 60th annual meeting at Oberlin, Ohio, in October, lay special emphasis on its work among the Chinese and Japanese on the Pacific Coast and in Hawaii. Our Boston correspondent writes: "The Association work among the Chinese on the Pacific Coast is not limited to San Francisco, but extends to many cities and towns in California. In the missions of the Association there have been many converts, who have engaged in Christian work both in the United States and in the Province of Canton, in behalf of a population of probably ten or fifteen million souls. The reflex influence of the Christians converted here, and those who have been instructed in a knowledge of the truth, as they return to dwell among these millions, is said to be weakening the power of idolatry, as well as building up the constituency of a Christian community. A score or more of chapels have been built, some entirely and others partly, by these American Christians. One church in the heart of Canton Province was built entirely by California Christians, costing six thousand Mexican dollars, in which they support a native pastor. A number of the native preachers of the Provinces were converted in the United States. More and more the hearts of the Chinese Christians are said to be turning toward transplanting in China the seed which has been sown among them here. The contact of the Chinese with our Christian civilization is helping to bring about the New China.

The Association work among the Japanese in the Unted States, especially in Hawaii, is said to be unparallelled in opportunty to influence Japan as China has been and will be influenced. On the Pacific Coast, Japanese are fast increasing in numbers as they are free to come. Most of those who come directly from Japan, belong to the student and merchant classes, while the majority of those who come to and from Hawaii belong to the laboring class. The Japanese readily accept Christianity, and more than a thousand Christians are now reckoned to be on the coast.

But Sec. C. J. Ryder, D.D., says: "There are more Buddhist missions on the Pacific Slope than there are Congregational missions among the Japanese."

AN INTERVIEW WTH DR. TORREY.

The World Realizes That It Cannot Get Along Without the Christian Religion.

The Rev. R. A. Torrey was in California a few days recently, having come here to speak at the Summer Assembly at Mt. Hermon, in the Santa Cruz mountains.

We give here a part of an interview had with him by Mr. R. E. Renaud, and published in the San Francisco Bulletin. Mr. Renaud says that he stood on a recent Wednesday evening on the outer fringe of a quiet crowd which had gathered in a small amphitheater sunk among the redwods of the Santa Cruz mountains. This was at Mount Hermon (formerly Tuxedo) which an association is exploiting as a semi-religious encampment. The auditors—three or four hundred, many of them special excursionists for the meeting—were listening with trance-like attention to a vehement speaker who addressed them from a raised platform. It was Dr. Torrey, the world's greatest evangelist and Moody's spiritual successor.

We let the interview run now in the words of the interviewer and the interviewed.

I confess that for a time I was more interested in the scene than the speaker. The wind drifted through the delicate redwood leaves with a faint sighing sound and a pungent fragrance mounted from the soft carpet underfoot. The tree-boles stood out like black towers against the electric bulbs, which, with grotesque inappropriateness, lighted the platform. The people were so still that they seemed spectral and merely a part of the natural setting.

But the preacher kept on. He struck me as very earnest, but somewhat labored and cold. There was none of the emotional display associated, perhaps contemptuously, with the term "evangelist." He worked through a couple of stories and concluded with an

appeal for any who felt the call to come forward and accept Christ, their Savior.

A man, a woman, a boy and a girl responded, and received his hearty "God bless you!"

Four converts out of four hundred was no modern miracle. I had begun to turn away doubtful of such powers, even though they had been heralded across a continent, when he cried out for those who had already professed Christ Jesus to stand up. Four hundred rose with one motion and stood with bared heads. The effect was magical. The simple, human prayer that followed changed my whole attitude. All in a minute the little grove was sanctified.

That is the reason I do not begin this interview with Dr. Torrey quite as I had intended. As the dawdling train jolted into the mountains, I had been disposed to be rather flippant. I had thought I might say something really clever, such as "a stern chase is a long chase," or "reporting is the thief of time," apropos of the "jinks" which seemed to hover over my efforts to reach a destination. I was determined to discover and dissect the Torrey pose. I had a choice line of inquisitorial conundrums prepared for my amusement and his chagrin. But that was before I met with and talked with the man.

The habits and plumage of the minister could hardly be studied from Dr. Torrey. There is nothing apparent of the cloth about him. He reminds one of a physician with a small but select patronage or a successful lawyer. The business-like terseness of the name "R. A. Torrey" seems to suit him. These suggestions, with the added facts that he is 50 years old, solidly built, well-groomed, has snow-white hair and a close-cropped beard, depict him outwardly.

But the question is how to make him live and breathe for you—how to make you understand the man who in the last five years has brought over a hundred thousand persons into the Christian faith, and who conducted a mission that went around the world from heart to heart like a wireless message from those ethereal regions which every man secretly craves to reach.

An evangelist who appeals only to the reason is an anomaly, a contradiction, a paradox, but that is what Dr. Torrey professes to be. Moreover, he understands men and women, having been through all the sins which make a hot youth crimson and an intellectual middle-age skeptical. But, as I suggested to him, and he confessed, it is his intense conviction that he is right, that he has a message, that he is "under the direct guidance of the Holy Spirit," which lends him his power. All these things I learned, or thought I learned, riding up on the train with him as he started on his journey back to Northfield, Mass.

"Dr. Torrey," I asked him, "how did you come to take up this work? Has an evangelist the poet's privilege of being born and not made?"

"Well," he answered, his blue eye growing reminiscent; "I have always helped other ministers from my church in Chicago, but I never supposed there would be a wide call for me. About eight years ago several of us began praying for a world-wide revival. We'd pray from 10 till 3 in the morning. Then God put it into my heart to preach the Gospel around the world. With no forethought—no dream of such a thing—I was taken with some power. When I had finished that prayer I knew I was going. I believe it was the direct leading of the Holy Spirit. It was supernatural in that sense."

Perhaps I expressed some slight surprise. At any rate, he hastened to add:

"Of course, I'm not a bit of a fanatic. Everywhere the criticism of me has been that I'm not an emotionalist, and that I try to lead by reason. They said it wouldn't work. It did, though.

"It was reason that brought me back to Christ, for I used to be an agnostic. I was a skeptic. I neither affirmed nor denied Christ. I wanted to know, but I was not willing to act just because some one told me to.

"I think that is one reason I have had so much influence with skeptics. I never try to crowd a man into a corner or force my individuality upon him."

Then he went on to explain how he had been weaned from Agnosticism by Unitarianism, thence to Congregationalism, and finally to an undenominational attitude, where only the essentials counted and the dogma was lost.

"See here," he explained in argumentative fashion, his fingers patting the palm of his left hand, "if Jesus Christ claimed to be divine and was not, then he was either the most hopeless sort of a lunatic or a rank and vile impostor. Neither an impostor nor a lunatic could have had his steadily prevailing influence through eighteen centuries. As a mere man and yet a good man, the idea is the essence of unreasonableness. Now, understand me. I think some of the orthodox churches don't admit the real truth that there is in Unitarianism; for instance, in that Jesus was a real man. I believe that firmly. I believe in his humanity as much as in his divinity."

"A sort of a Superhuman, doctor?"

"Don't mix him up with the play, please." He smiled, but immediately became serious. "I believe Jesus was God become flesh, as John says. I believe he met sin as other men and overcame it. I believe that as a baby he was a real baby, who grew and filled with wisdom and knowledge and came into favor with God and man. I believe that in Jesus Christ we have deity not in its origin, but in its outflow. I believe that all the perfection of the fountain is in the river that flows from it. That is practically my creed."

Exploring my recollections of Mount Hermon and remembering the conspicuous signs posted against pleasure or work on Sunday, I suggested that the Christian life, so-called, might destroy some of the legitimate joy of living. His face lit up at once.

"Why, the happiest people on earth are those who have surrendered themselves to God. Of course, there is a type who call themselves Christians who are sour, bitter and whining. That's not real religion. Why, the Bible is the most jubilant book on earth. 'Rejoice in the Lord always, and again I say rejoice.' That was written in prison by Paul when he was awaiting execution. There is nothing joyless about that, is there?"

I amended my criticism to include self-sufficiency.

"Yes, it is quite possible for a man to be filled with spiritual pride,' he agreed; "then he becomes a Pharisee. But there is none whom Jesus so much despises. True—a Christian knows he has something better than the world has, for he has tried both. He wants everyone to enjoy his good fortune. He has a good thing and he wants to share it.

"Why, look at me!" he exclaimed. "It has changed me from a drunkard and a would-be suicide. I was

going to take my life the night I was converted. Now I want to live a thousand years."

"I was 19 then, but I had been through more than most men at 30. I was a heavy drinker at 17 and enjoyed about every form of deviltry I could find. Even after I was brought into the church I became an Agnostic. I hadn't been interested in religion up to that time. The change was intellectual and part of my development. It was because I wanted to be sure. Now, I couldn't be Agnostic, because I know that God answers my prayer. Everything I ever got came to me by prayer."

He said this with cold conviction, and I suggested that perhaps it was this combination of coldness and conviction that gave him his power.

"I suppose that's true. I haven't much patience—not enough—with the emotionalist. Al around the world I have heard that criticism. 'Cold! Cold! Cold!' Well, it's intentional and by choice. My work has been mostly among business and professional men. There is nothing in my preaching for the mere sentimentalist. He'll go away disappointed every time. But the men and women who want this thing reasoned out—they come!"

Then we talked some time about the great mission he has been conducting for the last five years. He told me of his journeys to Japan, China, Australia, England and Scotland and of the hundreds of thousands who had stood up in his meetings to profess Christ. He told me of such signal victories as the conversion of the Earl of Rossmore and gave me pathetic instances where the acceptance of Christ meant the complete loss of this world's goods. He told me of meetings of London and Liverpool, where thirty or forty thousand, unable to get through the door, had been turned away in a single night. Nevertheless, my own general conviction that the church was losing its power over the daily lives of men prompted the question, which must have seemed foolish to him in the light of his experience, as to whether faith in religion was not waning throughout the world. He answered this carefullv.

"In many places the Church is losing its power beyond a question. It is not generally a part of man's daily life as it once was. But we have come to the turning of the tide. People think they can get along without religion, but just when they think they are divorced from God there comes the old craving. History is a succession of the attempts on man's part to get along without God—and a succession of failures. The old-fashioned Gospel will draw people more today than ever in the world's history. We have demonstrated that. The new kind of theologies don't work in practical application. The great weakness of Liberalism is that the facts of life are against it. The Bible just fits man's deepest needs. It is the one great book of universal application."

As he spoke there was a fire in his words. I recalled at first vaguely and then certainly the hymn they sang at Mount Hermon as Dr. Torrey drove away after his western mission:

"It's the old- time religion,
"It's the old- time religion,
"It's the old- time religion,
"It's the old- time religion,
But it is good enough for us!"

Religion lies at the root of all character.

A TRANSFORMED LIFE.

By B. F. Sargent.

During a series of evangelistic services held by us in Santa Rosa in 1893, among several conversions one stands out, impressive by its grandeur, that of Manuel Carillo, a young Spaniard.

Briefly told his story is this: Though raised in the Catholic Church, he had not for years entered any church. That day on which he gave himself to God—it was Sunday—he had been to the city and had partaken freely of Italian wine, had become ill, and determined to return home. While waiting for a team, he joined a company where Chaplain Rowell was holding service at the foot of Clay street. There an old woman testified that Jesus had always helped her when in trouble.

That testimony was the Spirit's arrow, and he determined to seek Christ's help. Returning to Santa Rosa that same evening he was the first to rise to give himself to God. At the close of the meeting I found him, talked with him and prayed with him, and he said, "I will do it."

The next night he said, "I have done it, and am going to live for God."

At first his progress was slow. Within that week he fell, and said:: "It's of no use; I can't do it." But I told him to try again, and we were all praying for him. He said: "Well, I will try again.' Soon he said, "I want to join your church." We hesitated. He was so ignorant of the Scripture and of the things of God, we thought. Yet it was soon apparent that he had the Spirit of Christ for his teacher and was making rapid progress, and we received him gladly. He also joined the Endeavor Society, and though at first the thoughtless laughed at his blunders, in one year he was president of that same society.

One day he said to me: "I asked, on my knees, this morning, that if opportunity came to speak up for my Master some day, I might be ready. It came, and I was ready."

When I went into his shop—he was a blacksmith—he would sometime say: "My hands are not clean enough to shake yours, but I hope my heart is clean."

He married a member of that church and moved to Green Valley, where his little family is growing up.

His pastor, Rev. F. A. Bissell, writes me as follows:

"You cannot say too much of the Christian life of Manuel Carrillo. He was our Sunday-school superintendent, a deacon of the church, and had been president of the Endeavor Society. No other man in the church was so faithful or so active in church work. The whole community mourns as for one they could ill afford to lose—a man thoroughly sincere, carrying his religion into his daily life, willing to do the best he could, though conscious of his lack of culture, stumbling at times in his prayers and words, yet evidently speaking out of his genuine experience and so with a note that rang true."

Ten days ago this brother was called suddenly to enter upon service above. He was faithful unto death. God has given him the crown of life.

He cannot serve the king who seeks only his own crown.

Patience helps us to see our greatest privilege in our pain.

AMONG THE CHURCHES.

Martinez.—The Rev. H. E. Banham began his pastorate here last Sunday.

San Francisco, Richmond.—Both the Sunday-school and the Christian Endeavor Society have had considerable growth the last few weeks.

Berkeley, Park.—This church is having as supply the Rev. Dr. Layson who supplied the Third Church of San Francisco several months recently.

Avalon.—This church has just received a beautiful oak communion table, the gift of Mrs. J. H. Hundley and other friends. The table cost $45, and was accompanied by a further gift of $25.50 for the new carpet fund.

San Francisco, Park.—The church held its communion service on Sunday, Aug. 5, when nine members were received, two on confession and seven by letter. The service was a very interesting one. The pastor, T. R. Earl, and his family are leaving for their old Canadian home this week to spend several weeks in visiting old friends. Rev. Charles E. Chase will fill the pulpit until the pastor returns.

San Francisco, Fourth.—This church will welcome donations of books for its Sunday-school library. The address of the pastor, the Rev. E. L. Walz, is 842 North Point, San Francisco. Work on the new and temporary building is going on rapidly now. The church will have quite a field to itself for a good many months. The Howard, the Central and the First Methodist churches will not do any work in their old fields before next spring.

Arizona.

Humboldt.—This is a new smelter town of 700 people, situated 25 miles east of Prescott. Here a church of 19 members was organized March 16, and the membership has since increased to 27. June 17th a chapel costing $600, $200 of which was a grant from the C. C. B. S., was dedicated. Supt. Kingsbury preaching the sermon; the Rev. R. W. Rogers also taking part. A free reading room costing $300 is now being added to the church. The church and reading room meet a deep spiritual and moral need among the workingmen. Much valuable assistance has been received from the First Congregational Church of Prescott and its pastor. The Rev. Edmund Owens is pastor at Humboldt.

OREGON LETTER.

By George H. Himes.

Greetings to readers of The Pacific once more, with the hope that it may continue to improve, and that the strenuous life of its editor may be somewhat abated.

After a suspension of these letters for nearly four months, it is not easy to get into the traces again; but a little persistence and a few postal cards scattered throughout the state may be helpful in gathering church news.

Rev. Dr. House, of the First Church, had charge of the Bible study work at the Southern Oregon Chautauqua Assembly at Ashland, and rendered most excellent service.

According to the Congregational Year Book for 1906, the Portland First Church is thirty-eighth in additions to its membership and forty-second in size among all the Congregational churches in the United States. In rapidity of growth it ranks among the first twelve. The increase of membership on the Pacific coast was 16 percent, in New England, less than one per cent. This coast is gaining in missions, but is not doing what it should.

Rev. Howard N. Smith, Superintendent of the C. S. S. & P. S. for Oregon, in connection with Pacific University, maintained headquarters at the late Willamette Valley Chautauqua at Gladstone Park, twelve miles south of Portland, for the Congregational churches of the state and all the interests emanating from them. Mr. Smith had charge of the primary classes in the Sunday-school work. Principal Henry L. Bates, of Tualatin Academy, represented Pacific University, and Rev. Herbert N. Boyd, the Forest Grove church.

A serious loss in the teaching force of Pacific University, for the coming school year, has occurred by reason of the removal of Prof. James R. Robertson, of the Chair of History, to Berkeley, Cal., Prof. Robertson has been spending the summer there in research work in connection with the Bancroft Library, now owned by the University of California, and has been offered a fellowship in that institution, which he has accepted. Prof. Robertson has been at Pacific University for a dozen years, and has always been one of the most popular and influential men in the faculty. The numerous friends of Professor and Mrs. Robertson will be sorry to part with them, but there is good reason for believing that it will be only for one year.

Rev. J. A. Cruzan, formerly of the Congregational fellowship, but now in the Unitarian church, Spokane, passed through this city last Friday on his way to Oakland, Cal., to join his family, and will remain during his summer vacation. Mr. Cruzan lost the principal part of his library by the great disaster of April 18th in San Francisco, it being stored there preparatory to removal to Spokane.

Portland, Aug. 5.

OUR WASHINGTON LETTER.

By I. Learned.

Dear Pacific:

I am glad to learn from you that you are about ready for some news again from this quarter of our Pacific Coast. We are finding in this Northwest much business in a denominational way and many things to be adjusted from time to time, pastors to be ordained and churches to be recognized. It seems to be a matter of constant increase in our work. The growth of our opportunities has been so enlarging that in the Sunday School Society work there has come to be need of an additional force in this state and our neighboring state, northern Idaho.

For in addition to the missionaries which ths Society has been employing we have already employed, on the north bank of the Columbia River and counties immediately adjacent, Rev. J. L. Hershner, who for the last four or five months has been proving himself a very efficient representative of our work. Mr. Hershner continues to reside in Hood River, Oregon, but is giving his entire time to the exploration of this district which I have mentioned which is largely new to Congregational work and has found many opportunities for establishing Sunday-schools, some of which are likely to grow into churches in the very near future.

In northern Idaho, Rev. Richard D. Nicholls has

taken hold of that district, suceeding our former missionary, Rev. A. R. Johnson, who passed away in October, 1905. Mr. Nicholls is proving to be in that district a full equivalent to his predecessor and is doing a great work in inspiring the workers, that had become somewhat discouraged because of our neglect of them, with new zeal and new energy and to enlarged efforts for the development of their work.

In northern Idaho we have met with sad loss in a temporary way of the building of our Congregational Church at Hope, where by the starting of a fire in one of the saloons of that little town the most of the business portion of the town was entirely destroyed and our church with all its contents burned away. It carried an insurance, enough to protect the Building Society's claim and an adjustment has already been effected by which I trust the Building Society will receive its full compensation.

On the 14th of June last, Mr. K. F. Otto Miller of Walla Walla was ordained as pastor of the German Congregational Churuch of that city. Rev. Samuel Greene was moderator of the council and President Penrose with Rev. Austin Rice, representing the First Congregational Church, formed the council with the delegates from one or two other churches. Two of the pastors at Ritzville had been invited on the council, but owing to sickness they were unable to send either their pastor or delegates. As our congregation that evening was made largely of Germans we were obliged to enlist into our service Prof. Cooper of Whitman College, who preached the sermon of the occasion, while the parts were given to Rev. Austin Rice and Rev. Samuel Greene each had to be interpreted by Professors Cooper and Bratton of the College, who were present. The examination of the candidate was exceedingly satisfactory to us all and both languages were used in other portions of the service. I believe that as the result of the coming of this new pastor that it will be the means of much growth in that church.

Friends of Dr. George R. Wallace on the Pacific Coast learn with much regret that he has recently accepted a call to First Congregational Church of Toledo, Ohio, for we suppose, of course, that that means his resignation from the Westminster Congregational Church of Spokane. Dr. Wallace has done vary large work in connection with that church during the eight years of his pastorate there and has built up the church to a membership of over six hundred, something like ninety being received into his church during the past year. Wherever Dr. Wallace goes he will make himself felt as efficiently as he has in Spokane, where in behalf of the denomination not only, but n connection with all good work in the city in moral lines, he has been a great factor. We can but wish Dr. Wallace a prosperous pastorate in his new association in the interior state and in its growing city of Toledo.

All our churches are doing exceedingly well in Spokane and especially the work in connection with the Corbin Park and Lidgewood. These two churches which are less than a year old have secured for their pastor Rev. John D. Jones, late of Dayton, Wash., and he is doing a very effective work in the development of both churches, as for the present he has a joint pastorate. The church at Lidgerwood secured a lot some time ago and are now erecting a building which will probably be completed some time next month. The Corbin Park church has secured a lot to the value of $1,200 or $1,500 upon which it will erect this spring, if not before, a church building that shall cost possibly $10,000.

Our church at Kennewick has already out-grown its temporary quarters and has secured a large lot nearly a hundred feet square nearly opposite where they are now located and plans are already being drawn for a church building to cost $4,000 or more, the erection of which they purpose going on with as soon as the plans are completed.

Mr. Charles W. Hawkesworth of Bangor Seminary has accepted a call from the Congregational Church of Sunnyside and will also take up some work in connection with the Congregational Sunday School & Publishing Society in Yakima and adjacent counties. He is expected to be on the field and at work by the middle of the present month.

Referring again to the churhch of Hope, Idaho, I again say that Mr. Sherman H. Herbert of the Chicago Seminary has accepted the call to that church and was just entering the work, having been there only a few weeks when the fire came and destroyed the property of the church. The church, however, has secured quarters in a school building, a part of which is seated as a hall and they will be able to use that for the next few months until they determine what they will do further about building.

In southwestern Washington, in Lewis county, a church has recentlv been organized at the town of Doty, and a site having been secured a building is being erected at the cost of a thousand or twelve hundred dollars by the church, which, when completed will be ready for a pastor.

On the 31st of July a council was held at Beach, on Lummi Island for the recognition of the First Congregational Church of Beach. The churches invited were the Ferndale, the two churches of Bellingham, the church at Pleasant Valley, together with Superintendents Greene and Scudder and missionary J. M. Dick. A very satisfactory record was found as to the preliminary organization of the church and the council by a unanimous vote proceeded immediately to its recognition. In the services following the sermon was preached by Supt. Scudder and other parts by Messers. Dick, Hill, and Bowran, Rev. Samuel Greene being moderator of the council. Rev. J. D. Hudson, formerly of Washougal is now pastor.

A church has also been gathered upon Shaw Island which is ministered to by Rev.. E. S. Ireland of Orcas Island, who is able to give them a monthly service. An ecclesiastical council is already called by the church at Leavenworth for the ordination of Rev. S. C. Garrison for the 7th of August. The churches of Snohomish, Machias, Hartford, and Monroe are invited, together with Superintendents Greene and Scudder.

The Fort Wayne Sentinel, a leading Democratic paper in Indiana, says: "Senator Beveridge has had a good deal of legitimate fun poked at him as the boy orator, but no one can truthfully say that Beveridge is not scrupulously honest, which is more than can be said for some other members of the Senate. Several years ago, after he had made a visit to Arizona and New Mexico, he was sent $5,000 worth of stock in a mine in that section. The Senator promptly returned the certificates, stating that it would be improper for him to accept anything of the sort. That $5,000 worth of stock is now said to be valued at $1,5000,000

The Home.

A MOTHER SONG.

Soft sleeps the earth in moonlight blest;
Soft sleeps the bough above the nest;
O'er lonely depths the whippoorwill
Breathes one faint note and all is still.
Sleep, little darling; all night long
Sleep while I sing thy cradle song.

About thy dream the drooping flower
Blows her sweet breath from hour to hour,
And while the great moon spreads her wings,
While low, while far, the dear earth swings,
Sleep, little darling; al night long
The winds shall sing thy slumber song.

Powers of the earth and of the air
Shall have thee in their mother-care,
And hosts of heaven, together rest,
Bend over thee, their last, their best,
Hush, little darling; from the deep
Some mighty wing shall fan thy sleep.

—Harriet Prescott Spofford..

"'FATHER DOES IT..'

"Father does it." How often this expression is heard, and how forcibly it suggests the power of example! Harper's Bazar has this to say on this subject: "Behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers' individuality in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer-time, the things that are really good, that really count in life, are what father does. Moreovr, it is what father does that defines the means wih which the boy shall work, the sphere wherein his efforts shal be shaped. In a word; what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.

HOME COURTESY.

Why should we treat those whom we love and with whom we associate familiarly every day with less courtesy than those who are almost strangers? A few homes we have seen where pleasant politeness and uniform courtesy were the rule; but, usually, the more constant our intercourse with a person the less is the care to be courteous. This is not because we love the strangers more or do not wish to retain the good opinion and love of our friends and family. It seems to proceed rather from an almost unconscious perception that the only opportunity we shall have to make a good impression on strangers is by our courteous manner in the few occasions we have to meet them; while we feel secure in the love of our families, and are not impressed with the need of treating them with even the ordinary forms of politeness. In many families where genuine respect and love prevail, the habitual manner of the members toward each other is such as to seem to visitors really rude. Think over carefully your manner of speaking to the members of your own household circle and compare it fairly with your manner towards those whom you meet elsewhere. Perhaps you may be startled at the contrast. If you are, try the effect of a reasonable and easy adaptation of your "society manners" to the members of your own family. They also may be startled at first, but you may be surprised again to find how well they will like it.—The Watchman.

THE PRETTY WAYS OF PROVIDENCE.

This is the title of the new book of West Country stories, by Mark Guy Perase. Some of them are among the best which he has told from the platform in his recent lecture tours in America. The first one tells of the courtship of Uncle Henny and Nancy Penrose; only once a year did they meet, and that at the Watch Night service, and it was not until three years had passed that Uncle Henny summoned up enough courage to propose. He tells himself the story of how it happened after the third Watch Night:

"It was she, the dear of her, that put forth her hand that time. Then with the feel of it I sort of woke up. I took it so tight as ever I could. The moonlight was shining down upon us, and there was me a-shuffling first one foot and then another, so clumsy as could be, and a'most before I knew it I out with it:

"'Shall us?' says I.

"She bent down her pretty head, and, all so faint as the chirruping of a little bird, says she:

"'Lev us,' says she.

"Aw, they pretty ways o' Providence! There's nothing to set alongside of them."

"YER CAN'T RUB IT OUT."

A little incident which I read not long ago brings forcibly to mind a great truth. A wealthy young fellow was standing before a costly plate-glass window, idly scratching upon it with a diamond which he wore on his finger. A small street-urchin, after watching him for a while with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more; what yer doin' it for?"

"Why shan't I do it?" said the other. "Guess I shall do it if I want to. Why shouldn't I?"

"Because," said the younger boy, and his voice became earnest, "because yer can't rub it out."

Human character is the window, clear, flawless, glistening, smooth, upon which every thought, word and action is leaving its certain trace. That unkindly thought which brought a blush to the cheek and caused a start of guilt lest another should suspect it, cut its way through the clear crystal, leaving an unsightly scratch behind. That unkind word to someone else brought not alone the heartache to the one thus unkindly treated, but it also left a mark on your own character.

And the worst of it is, that none of these unsightly scratches will rub out. Try as we will, we cannot rub out the deep marks which our daily lives are leaving upon our personal characters.

But if it be true that sin leaves its indelible mark, it is equally true that purity and kindness and unselfishness leave their trace puon the window of character. That aspiration after the good, the true, the holy, also cuts its way unerringly across the clear crystal.

JUST TO MAKE YOU THINK.

Should misfortune overtake you, retrench, work but never retreat; confront difficulties with will be honored; but shrink, and you will be despised.

Trouble comes to some of us because we spend more time in hoping for the best than we do in working for it.

Taking the world as we find it is a good philosophy, but trying to take it all is quite a different matter.

There is never rain enough in the world to drown all the roses. There is always one for Love to wear on his breast.

If manners make the man, so also do manners make the woman, and a woman without manners is but a usurper of the throne of true womanhood; it therefore behooves every mother who would have her children loving and beloved, to tend and gently train the little ones to forget self if they would have others it, for this is the soil in which every good seed will strike root, whether it be those of good manners or good humor, which will flower and bear fruit of future happiness, both toward themselves and their children.

Queer about this thing happiness. The more of it you give to others the more you have.

A little expression of praise and appreciation to one who is trying to do right and be of some use in the world will often fill his heart with happiness of the kind which will make him, though discouraged, take heart again.

The habit of blaming others when things go wrong is an insidious and dangerous one. Far more is it to the purpose to inquire within whether the fault, or much of it, may not lie at home.

The Quiet Hour.

TO WAIT OR WORK.

To wait is harder far
Than constant, wearing toil!
Yet He whose now we are,
Whom we have served by toil,
Receives, as incense sweet,
Our waiting—service mete.

A PRAYER.

Open our eyes, merciful Father, that we may see the wide difference there is between what we are and what we ought to be. Startle us out of our spiritual slumbers. Take us, heavenly Father, and mould us to thy will. Give us strength to overcome every unholy passion. We commend ourselves to thine unalterable love this night. Whether we live or die, we are thine, and we are under thy providence evermore. Amen.—William H. Furness.

We never graduate in religion, because the nearer we are to God, the more we see there is to be learned.

NEARNESS TO GOD.

The very countenance of a man of much prayer will often bear witness to his acquaintedness with the mountain height. It will show a softened spiritual beauty that in his prayerless days it never had. But whether the face bears witness to the mountain top or not, the whole life and character will. There is sure to be seen in his whole tone an elevation of feeling showing clearly that he is acustomed to be often very near to God; and thus his high fellowship with God will bring about a high life before men. If any Christian finds that his soul is not sufficiently raised above the down-dragging influence of earthly things, and his life not transformed, gradually but surely, into the beauty of holiness, it is only because he does not often enough climb the hill of secret communion with God, nor linger long enough there to catch its heavenly glow. We need to be much in the company of God if we are to understand God, to sympathize with God, to feel as God feels, to resemble God. Two human hearts that are constantly together, dwelling in the same house, sharing the same house, sharing the same table, talking with each other, finding each other's presence a daily joy, get in time wonderfully to resemble each other in all their habits of life, in their way of looking at life, in all their feelings about life, even in the very tones of the voice. It is this kind of intimacy with God that we need to cultivate—an intimacy that will enable us to understand God in all the ways of his divine love, and will prevent us from misunderstanding him when his love is a little concealed; an intimacy that will gradually make us resemble God, too, lifting us into a region purer and loftier than other men know anything of.

"When one that holds communion with the skies,
Has filled his urn where these pure waters rise,
And once more mingles with earth's meaner things;
'Tis even as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
And tells us whence his treasures are supplied."

From "In the Secret of His Presence."

WINGS OF A DOVE.

What made the psalmist wish for the wings of a dove? He was restless and discontented. Perhaps he was tormented and afflicted. He was weary of the strife of tongues. It is hard to sit still and bear insult, injustice and contention. It is natural to think that a change of situation might be salutary. Many a good man has wished for the wings of a dove. But this desire for change is often a symptom of a bad condition of the heart.

There are many restless people. They are forever changing. They fly from city to city, from one business pursuit to another, from one church to another. Here is one who thinks he may find more congenial brethren in another church. Here is another who has grown tired of the form of service in his own church, and thinks that another church will afford the very service he needs. Here is another who seeks a change of pastors or a change of music.

But rest is not found in flying. The trouble is not with the climate, or the latitude, but within. The same mind will produce the same discontent in every city, under every sky, on every planet. The wings of a dove are powerless to cure the evil of a discontented mind.

What a happy lesson the apostle found. "I have

learned in whatsoever state I am, therewith be content." Where did Paul learn that wonderful lesson? Not in the school of Gamaliel. Not from the classics, with which he seemed to be familiar. He learned it at the feet of the Nazarene, who said: "Come unto me all ye that are heavy laden, and I will give you rest."

"The world can never give
The bliss for which we sigh."

Are we restless? Perhaps our environment is not congenial. Perhaps we have done or said something which has disturbed the harmony between ourselves and our neighbors. Are we ashamed to meet some fellowman and look him in the face? Do we sigh for the wings of a dove to carry us to a more congenial atmosphere? Perhaps the man who can not find contentment at home can not find it anywhere. Be at peace with God and that will bring you into harmony with all that is good. With a heart filled with the love of God one can adjust his affairs with his enemies or else bear their reproaches. Wings of a dove will not be needed when we have the wings of faith and love.

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Would make any change in my mind.
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there."

PLUTARCH ON WHAT A GOOD ACT DOES.

Nothing can produce so great a serenity of life as a man free from guilt and kept untainted, not only from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstacies of satisfaction, a brisk energy of spirit, which makes a man enthusiastic in his joy, and a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time retain their fragrancy, so the good actions of a wise man perfume his mind and leave a rich scent behind them. So that joy is, as it were, watered with these essences and owes its flourishing to them.

The 220,000 miles of main track of the railways of the United States represent property to the extent of $16,000,000,000, or as much as the total value of all thank God!' I said. 'You are the first man I have the property in the country in 1886. Their income of over $2,000,000,000 a year is very nearly four times the annual revenue of the United States government. The number of men on their rolls is 1,500,000.

Since January 1855 a London firm has maintained the regular weekly publication of one of Charles Spurgeon's sermons. Three thousand have been published. Altogether more than an hundred million copies of Spurgeon's sermons have been published. Their publication and circulation goes on today about as it did before his death. Truly, he being dead yet speaketh.

Young People.

THE MAN IN THE BOY.

In the acorn is wrapped the forest,
In the little brook, the sea;
The twig that will sway with the sparrow today
Is tomorrows sturdy tree.
There is hope in a mother's joy,
Like a peach in its blossom furled,
And a noble boy, a gentle boy,
A manly boy, is king of the world.

The power that will never fail us
Is the soul of simple truth;
The oak that defies the stormiest skies
Was upright in its youth;
The beauty no time can destroy
In the pure young heart is furled;
And a worthy boy, a tender boy,
A faithful boy, is king of the world.

The cub of the royal lion
Is regal in his play;
The eaglet's pride is as fiery-eyed
As the old bird's, bald and gray.
The nerve that heroes employ
In the child's young arm is furled,
And a gallant boy, a truthful boy,
A brave, pure boy, is king of the world.

WHERE THE SHINE CAME FROM.

"Wel, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch her. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise, he raised the window, and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Why I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody

needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Ex.

"I WILL NOT SAY."

The story of a little Boer boy who refused to betray his friends even on the threat of death, is told by Major Seely, M. P., as an illustration of deeply rooted love of freedom and of country. It happened during the Boer war:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the man readily, and we set out. It was a rather desperate enterprise but we got there all right. I can see the little place yet, the valley and the farm-house, and I can hear the clatter of horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of the general catching us, and not we catching the general. We rode down to the farm-house, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I will not say.'

"I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall, and said I would have him shot.

"At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim!' Every rifle was leveled at the boy.

"'Now,' I said, 'before I give the word, which way has the general gone?' I remember the look on the boy's face—a look such as I have never seen but once. He was transfigured before me. Something greater almost than anything human shone in his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—Singapore Straits Budget.

A GOOD WORD.

Harry went into the Greek room a few minutes before the hour for recitation. The professor sat at his desk looking over a copy of the college journal for the current month, and looked up to give his pupil a characteristic smile of welcome.

"I have just been reading the report of the 'meet,'" said he. "Very well written up indeed! I believe that is your department, my boy?"

"Yes, sir," answered Harry, blushing a little at the implied compliment. It was really no light thing to have one's work praised by Professor Stuart.

"And I am glad to be assured that it was a clean, manly contest, with victories fairly won."

"It certainly was, sir," said Harry, adding, with a slight look of surprise," I don't remember, though, having put that into my report."

"Fie on so poor a memory! See it here in black and white."

Harry's eyes followed the professor's finger.

"'The greatest enthusiasm prevailed..'"

"But I don't se—"

"One of my best scholars," interrupted the professor, with mock severity," and you do not see how it is all covered by one word! What pray, does enthusiasm' mean?"

"'Enthusiasm?' Why, fervor, devotion—"

"No, no! Never mind the English synonym. Go back to the Greek, my boy—back to the Greek! You must first dig up a word in order to be able to construct it, as the scientists do with their fossil birds and fishes. Not that this particular word is a fossil, however—far from it! It is one of the liveliest words in all the dictionary!"

"EN, in, and THEOS, God," replied Harry, promptly.

"Right, boy! Then there can be no such thng as enthusiasm without the divine element—'God in' it—and it follows as the day the sun, that one can never be enthusiastic over anything low or mean or base. There is plenty of excitement in the world that is not enthusiasm. A crowd may be excited to the point of frenzy over a prize fight, but it is never enthusiastic at such an exhibition. So, when I read your article here I was sure that, if you had used your words sharply, there was nothing to be ashamed of in your athletics—no 'slugging' or cheating or trickery, but all clear and above board."

"I see, sir," cried Harry. "It is plain enough now, though I am afraid I did not fully comprehend just what I was writing at the time."

"You felt the meaning of the word, Harry, even though you had not analyzed it. It is a good word. I trust you may have more opportunities to use it in your play as well as your work."

"Why, boy, without enthusiasm the world would stagnate and revert to savagery. It is the divine force, —'God in' the soul—which has impelled in all the great movements in history. It has made reformers and martyrs, kept the Christian faith alive in persecutions, and inspired courage for all the holy wars waged since the world began.

"Guard your enthusiasms! They are the birthright of youth. Woe to him who sells them for the pottage of expediency! The desolation of an uninhabited island is society compared with the loneliness of a soul which has lost the power to feel fervently and aspire divinely."

The bell was on the stroke, and the professor, looking from under his shaggy eyebrows, caught the answering fire of the boy's kindling eyes.—Young People's Weekly.

YOU OWE THIS TO YOUR MOTHER.

To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to what your course should be.

To be on the lookout for every occasion to make whatever return you can for her years of sacrifice and planning for your happiness and well-being.

To defer to her opinions and treat them with respect, even if they seem antiquated to you in all the smart up-to-dateness of your college education.

Not to shock or pain her by making fun of her religious prejudices if they happen to be at variance with your views, or if they seem narrow to your advanced views.

To ntroduce all your young friends to her and to

enlist her sympathies in youthful projects, hopes and plans, so that she may carry her own youth into old age.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is superannuated or has lost any of her importance as the central factor in the family.

The boy who endeavors to pay back his mother is the one who will be most sought after by the people who are worth while, and be apt to make the most successful life.—Success.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

Professor Munsterberg writes: "When I spoke in Brooklyn, an enterprising reporter came to me before the lecture and asked if I would not give him the points of the lecture, so that he would not be obliged to hear it. I began, and he wrote 'Sikology.' I said that was not the way to spell it, and he asked me how it was spelled. I said, 'Do you know nothing about psychology?' 'Not a thing,' he replied. 'I found in America who does not know all about it.'"

Mammoth Cave in Kentucky is one of the wonders of the world. A new mammoth cave, nine miles long and of irregular width, has been accidentally discovered near the town of Jellico, Tenn. A river, which is sixteen feet deep in places, runs through the cave. A water company has a number of men at work near the top of Pine Mountain excavating a spring which flows from the side of the mountain. In following the chasm they cut into the cavern. The river is teeming with fish. The men have found a number of Indian relics and bones of beasts that are now extinct. Many peculiarly shaped stones, like images of gods or idols, have also been brought out. This new cave apparently possesses features which will make it interesting to travelers, but if it were even more wonderful it would never be able to take the place of the original Mammoth Cave.

A careful study of the new statehood Prohibition clause in the law admitting Oklahoma and Indian Territory shows that more than one-half the new State wil be under constitutional prohibition. The Statehood Prohibition clause prohibits the manufacture, sale, barter, giving away, or otherwise furnishing intoxicating liquors except under certain conditions in Indian Teritory, Osage Indian Reservation, and other portions of the State in which were located Indian reservations January 1, 1906. This last clause gives Prohibition to the Kiowa, Comanche, and Apache lands now open to sale and settlement in Southwestern Oklahoma, and also to all allotted lands to which Indian citizens hold title. Oklahoma is everywhere dotted with these alottments. Prohibition will apply to these lands until they have been sold. There is little doubt that if given opportunity the citizens of Oklahoma would vote to supress the liquor traffic.

Japan is preparing to nationalize all the industries of the country. This move, which is one of the greatest experiments in the world's history, includes the protection, supervision and development of the various lines of business, all under the direct charge of the government. The government regulation of the railways is only a single step in the great plan. The question of Manchurian development has received careful attention, and now it is proposed that a company shall be formed by the government and private capitalists jointly, for operating the railways, mines and forests there. A great guild of cotton manufacturing companies has been formed to capture the Manchurian trade. The government will make the loan through the Yokohama Specie Bank, without limitations as to the amount, not only on cotton textiles, but on matches, cement, beer, marine products, lumber, and other goods to be exported to Manchuria at the rate of 4½ per cent. The government will pursue a similar policy with regard to Korea.

Senator Henry Cabot Lodge, of Masachusetts, in a speech in the Senate, the other day, on the meat packers, said: "I have no sympathy whatever with the socialistic movements that are going on to take possession of all sorts of business and all so-called public utilities, whether municipal, state or national. I believe the movement, if successful, means the destruction of the government which we reverence and love and which it has taken us a hundred years to build up. But I do say, and I say it in all seriousness that these packers in Chicago and these owners of the Standard Oil have done more to advance socialism and anarchism and unrest and agitation than all the socialistic agitators who stand today between the oceans." General Stewart L. Woodford, in delivering the commencement oration at Northwestern University, Evanston, Ill., declared: "It is not in the slum, the tenement-house, the fetid atmosphere of the places where the poor half live, that anarchy and socialism are bred. It is the way that you and I treat the poor, the way we spend our money, make use of our money, the disregard of law on the part of great corporations, the business principle that might makes right that fosters these creeds and endangers the State.'

Recently the husband of a Catholic wife was bewailing the fact that his children would not continue in school and receive the education he was anxious to give them. He gave as the reason that the priest was not willing to have them attend the public schools to which he had insisted that they go. But while this priest was sucessful with these particular children, all are not so successful, and the matter was made the subject of an article in the Catholic Mirror, by Father Cassilly, a prominent Jesuit, who declares that "one great source of leakage" in the Roman Catholic Church in this country is the willingnes of so many young people to share in the higher education of their Protestant fellow-countrymen. No less than 2,000 of them, he says, are at present studying in State universities—the California, Michigan and Minnesota universities have as many as 250 each. Father Cassilly recommends, as the best method of counteracting the drift, that there be established near the university grounds Roman Catholic chapels with resident priests. The Luthern Observer remarks: "It will take more than "resident chaplains to stop the leak. The broader view of life wil not submit to such subjection and tutelage as Rome seeks to hold her people under. The whole spirit of Rome is counter to that of the age, and the only stoppage of the leak

must be by cutting the youth of the church from contact with the higher education, except as it is shaped by teachers of their own communion."

Ashland, Ohio, a town of about 8,000 has had Local Option in force for a year, and the law has proved itself to be an unqualified success. Besides the great advantage to business, there have been splendid results in other ways. A revival was held last winter resulting in 420 converts, three-fifths being men. At the close of the revival $17,000 was raised for a Y. M. C. A. building, but the most striking result is shown in the report of the Sunday-schools, which is given in the American Issue as follows: "In October, 1905, the enrollment of the Ashland Sunday-schools was aproximately 1,900, while on the same date the enrollment of men in these schools was 288. In April, 1906, the total enrollment was 2,425, and the enrollment of men, 518. This shows that while the total enrollment has increased twenty-eight per cent. in the last six months, the enrollment of men has increased eighty per cent. This, we think, is worth our special attention. And from all present indications far better things are to be realized in the future. In all the schools the greatest work is among the men, which is in the most part being cared for by the men. Large men's classes are now found in all the schools. And some are very large. One has an enrollment of 117, with an average attendance of nearly eighty. Recently a federation of all these classes was formed. Local Option seems to have solved the 'man' problem in Ashland. The men are not now in the bar-rooms; they are in the Sunday-school rooms. We submit that the change is an improvement."

The new State of Oklahoma, authorized by Congress, comprising the territory of that name and Indian Territory, will start out with more than 1,700,000 inhabitants. Virginia, which was by far the largest of the iorginal thirteen states, had less than half this population when the first national censue of the government was taken. On the roll of states in 1906, Oklahoma holds twenty-second place in inhabitants. Population has been rushing into Oklahoma at the rate of 2,000 a week. Statehood will increase the inflow The opening, soon to take place, of the Kiowa and Comache pasture lands and wood reserve in the southwestern part of Oklahoma proper, will take in thousands of settlers. The 91,000 Indians in the Indian Territory end of the State are all civilized. Moreover, they are outnumbered 5 to 1 by the whites in that community. Both ends of the new State have schools, churches, newspapers, farms, mines, factories, mercantile houses, banks, and all the accompaniments of an advanced and well-balanced civilization. They have, in combination, 5,000 miles of railway, and are in direct and constant communication with all parts of the United States. More railway mileage is being built in the new State than in any other part of the country. The Indian Teritory part is particularly rich in coal, iron, lead, and zinc lands. Its wealth in coal has recently been brought out conspicuously by LaFollette and other Senators in the legislation relating to the Five Civilized Tribes. The corn and cotton production of the new State is large, and is increasing with great speed. Every agricultural product of the temperate zone thrives there. Oklahoma, the forty-sixth star on the national flag, has a particularly bright future."

A STATEMENT AND AN APPEAL

By the Board of Directors of The Publishing Company of The Pacific.

In the great catastrophe which came recently upon San Francisco, The Pacific sustained a heavy loss. For years before it had been difficult to maintain the paper, although it has always, during the 56 years of its exisence, been regarded very generally as indispensable to all our Pacific coast Congregational interests.

At the Pacific Coast Congress in Los Angeles in May it was voted unanimously that an effort be made to raise among the churches a fund of $10,000 to be placed at the disposal of the Board of Directors to be used as seemed best to them.

It was voted also that every pastor be urged to present the cause to his people and do all in his power to greatly increase the subscription list.

For the working of this plan the Pacific Coast Congress appointed committees as follows:

Oregon.—E. L. House, C. F. Clapp, G. W. Nelson, Geo. H. Himes, H. N. Smith and E. C. Oakley.

Western Washington—Samuel Greene, E. L. Smith, H. B. Hendley, W. W. Scudder, H. C. Mason and H. P. James.

Northern California.—George C. Adams, W. H. Hopkins, W. T. Patchell, R. C. Brooks and C. R. Brown.

Southern California.—Geo. E. Soper, C. T. Brown, R. B. Larkin, B. F. Boller and A. W. Palmer.

Eastern Washington, Idaho, Nevada and Utah.—Geo. R. Wallace, Austin Rice, J. D. Neilaus, C. L. Mears and J. D. Kingsbury.

We, the Board of Directors, heartily welcome this action and plan.

We believe that The Pacific should have entrance at once into many more homes on the Pacific coast. We believe that the duty is upon Congregationalists on these shores to sustain it so as to make it perpetually a great power for good. The churches must have the paper and the churches must sustain it.

To this end we believe that it is necessary also that this fund of $10,000 be raised speedily. A crisis is upon us.

Accordingly, we issue this statement and appeal.

We desire to co-operate with the Pacific Coast Congress committees, to do all in our power to bring the plan to a successful issue.

We urge upon every one to whom this circular shall come prompt action. Lay the matter before the church, get every new name that possibly can be gotten for the subscription list. Get every dollar possible for the fund. It will be sacredly used.

To the individual member. our word is: The Pacific needs you and you need The Pacific. We are at a turning point for Congregationalism on the Pacific coast. The call is upon us to meet the crisis of the hour and to lay well the foundations for the future.

Let there be a rallying all along the coast to the support of our church paper—a blessing to every home into which it enters! An agency without which Pacific coast Congregationalism cannot properly do the work it is called to do!

The Pacific has always had its generous friends and supporters. Men who have aided it largely during recent years lost heavily in the great calamity of the 18th of April. And the time, for this and other reasons, has come now when it must appeal to all.

Moreover, a forward movement is demanded. What we need is The Pacific in every Congregational home on the coast. This brings every member of a Congregational church on the coast face to face with a duty and an opportunity.

What we need further is such a fund as will put the paper on such a foundation that it can in a proper manner minister to every coast interest. This is a call to every one who can do more than make an annual subscription, to contribute something to the fund.

Remember, that a contribution to The Pacific is a contribution to that which has done and is doing much to bind together and make effectual our Coast Congregationalism.

W. M. SEARBY,
WALTER FREAR,
J. L. BARKER,
GEO. H. COLLINS,
G. W. SCOTT,
D. GILBERT DEXTER,
Directors.

AN INFIDEL CONFOUNDED.

Under the foregoing caption the Rev. M. D. Gage of Santa Monica writes as follows in The Pacific Baptist for August the 1st:

The recent death at San Francisco of Dr. James L. York, and his burial at San Jose, where he was long a resident and prominent as a lecturer of the Ingersol' school, suggests a mention of a most remarkable incident of his career. He was in early life a minister of the Methodist Episcopal Church. Col. J. R. Kelso, who had also been a minister in that denomination, likewise became an advocate of Paine's and Ingersoll's views concerning religious teachings. A quarter century ago these two men were prominent champions of "Liberalism," as they termed their views. Col. Kelso was a teacher who became widely known in the San Joaquin Valley for his opposition to Christianitv. Through his influence an organization ot "Liberals" was effected at Modesto, among whose members were several families of very intelligent men and women. Prominent in the list were two young men who were also teachers in the public schools, and their parents; also a gifted lady who boldly advocated the sentiments avowed by Dr. York and Col. Kelso.

On New Year's eve, 1882, York, was announce' for a lecture at a hall in Modesto, and an audience assembled to hear the noted speaker, which embraced many who had espoused the cause of liberalism beside many others who were attracted by the announcement made in the local papers. At the sam hour of the meeting a "Watch-Night" service was held in the M. E. Church, in which two other churches united. Rev. W. S. Urmy, pastor of that church, Rev. J. C. Pendergrast, pastor of the M. E. Church, South, and the writer, at that time pastor of the Baptist Church in Modesto, had arranged to hold a joint service commencing at the same hour that Dr. York was expected to commence his lecture.

At the writer's suggestion it was agreed by the pastors and lay members present that special prayer be offered, the burden of which should be a plea for divine intervention between the lecturer and his audience, so that he could only speak in advocacv of his avowed unbelief in the authority of the Holy Scripturs. Accordingly earnest prayers were offered. The solemn service occupied that portion of the evening which would cover the hour or more that the lecturer would devote to his subject, with which he had long been so familiar that on no previous occasion had he experienced the least embarrassment or hesitation.

On the following day we were informed that our prayers had been signally answered in the complete confusion of Dr. York's mind and of the gifted lady who also endeavored to speak when he had failed to do so. Both made an earnest effort to give expression to their sentiments, which they were utterly unable to do. Dr. York declared that for the first time in his life he found himself incompetent for public speaking and admitted his entire ignorance of the cause which had so disqualified him for filling the appointment. The consequence was that the audience was dismissed unceremoniously and ever after the organization ceased to have existence.

The foregoing incident has never been publicly made known, and as far as those who jointly and fervently prayed for a confusion of Dr. York ever knew, he never learned the secret of his discomfiture. Rev. W. S. Urmy and the writer have frequently recalled the signal answer which God gave to those prayers and on one occasion, while he was pastor of the First M. E. Church in San Francisco, Mr. Urmy introduced the writer to the pastors of that denomination at their Monday morning meeting, where we stated the foregoing facts. Now that Dr. York and Col. Kelso have died—it seems appropriate that this record should be made in testimony to the efficacy of prayer.

To check the political ambitions of the Labor Union Leaders, the National Citizens' Industrial Association is submitting to political candidates throughout the country two questions: "Have you pledged your support to the Labor Trust or to any other trust organization, or corporation, seeking special legislation?" "Will you or will you not represent the citizens as a whole and seek to protect them from class legislation, whether by organized capital or organized labor, when such legislation is in the interests of the few to give power over the many?" The plan provides that the names of candidates who stand for labor or capital trusts shall be supplied to the different citizens' associations now organized in over 500 towns and cities in order that citizens of all parties, who are opposed to class legislation and organized trust methods of seeking to control legislation can vote for anti-trust candidates at the coming elections. The Citizens propose to support public men of either party who stand free from pledges to any organization. They refer to the effort of the Labor leaders to secure the passage of an anti-injunction bill, as a direct step towards anarchy and an effort to take away the power of the courts and transfer it to the Labor trust or a capital trust, whichever might choose to revenge itself on workingmen. To strip the courts of power to restrain organizations from attacking men or property, would place citizens and communities in jeopardy, from any organization either of labor or capital which might choose to use violence. Labor in its proposed attacks upon other workmen and property; Capital if it should see fit to hire men to attack union workmen. This movement of citizens is based upon the theory of government that the community must protect its members from control of the people by any organization, class or trust.

A CORRECTION.

The poem on the cover page of The Pacific for August the 2nd was marred in a double manner by the word "mar" appearing for "wear" in the second line of the last stanza. Many of the beautiful poems appearing from time to time on the cover of The Pacific are treasured by our readers. Accordingly we wish that one by Alice Cary to go out in its beauty and correctness.

No days are darker than those in which we look within alone.

Heavenly places are wherever happy, holy hearts are.

He has power with men who finds his portion with God.

It takes more than honeyed lips to sweeten sad lives.

Not by their signs, but by their service, shall ye know them.

PLEASANTRY.

At a wedding-feast recently the bridegroom was called upon, as usual, to respond to the toast, in spite of the fact that he had previously pleaded to be excused. Blushing to the roots of his hair, he rose to his feet. He intended to imply that he was unprepared for speechmaking, but he unfortunately placed his hand upon the bride's shoulder, and looked down at her as he stammered out his opening and concluding words:

"This—er—thing has been forced upon me."—Philadelphia Ledger.

A clergyman some time ago advertised for a general servant. A good many replies were received, and one was so favorable that they asked the applicant to call at the vicarage, that they might have a personal talk. Among many other questions, the mistress asked: "And have you been confirmed?" "Yes, mum." "Now, you're quite sure?" urged the lady. "Yes, mum; and I'll show you the marks on my arm if you like!"

The judge had his patience sorely tried by lawyers who wished to talk, and by men who wished to evade jury service.

"Shudge!" cried the German.

"What is it?" remanded the judge."

"I t'ink I like to go home to my wife," said the German.

"You can't," retorted the judge. "Sit down."

"But, shudge," persisted the German. "I don't t'ink I make a good shuror."

"You're the best in the box," said the judge. "Sit down."

"What box?" said the German.

"Jury box," said the judge.

"But, shudge," persisted the little German, "I don't speak good English."

"You don't have to speak any at all," said the judge. "Sit down."

The little German pointed at the lawyers to make his last desperate plea.

"Shudge," he said, "I don't make noddings of what these fellers say."

It was the judg'es chance to get even for many annoyances.

"Neither can any one else," he said. "Sit down."—Green Bag.

Father Cummings, once superintendent of the Little Wanderers' Home, attended a watch-night service, and closed his testimony by saying: "It may be but a month longer that I shall be here, perhaps a week, or even before the close of another day I may be gone." He had hardly seated himself when a young man in the back of the vestry started the old song, "Oh, why do you wait, dear brother, oh, why do you tarry so long?"

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